

*Stedfastness to the PROTESTANT RELIGION
and to the KING, Recommended upon the
Alarm of an Invasion from Sweden.*

IN A
SERMON

Preach'd at
RICHMOND, Sunday *March 24.* and
at **RYGATE**, Thursday *March 28.* the Day of
General ASSIZE for the County of *Surry.*

Before the Honourable
Mr. Justice DORMER.

In which,

- 1st. The Principles of the Church of *England*, relating to Obedience to Governours, are declared; her Independency upon the State consider'd, and the Power of the Keys, so far as she pretends to it, explain'd, in Opposition to the Principles of the pretended Nonjuring Church.
- 2^{dly}. Who the Promoters of the *Swedish* Invasion are; for what End they do it, and how they are to be discovered.
- 3^{dly}. The sad Consequences to our Religion and Liberties, if it succeeds.

By **CHARLES LAMBE**, M. A. Minister
of *St. Catherine-Cree-Church*, and Lecturer of *All-
Hallows Barkin.*

*Printed at the Request of the High-Sheriff, Grand-Jury,
and many Gentlemen of both Auditories.*

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THE BRITISH MUSEUM
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OF GREAT BRITAIN AND IRELAND

SERMON

By the Rev. J. J. D. O. M. T. R.
Rector of the Church of St. Martin in the City of London

At the Church of St. Martin in the City of London

On the 30th of April 1843.
423.



Printed by J. J. D. O. M. T. R.
at the Church of St. Martin in the City of London



T O

Vincent Sheppard, Esq;
High-Sheriff of the County of Surry.

Sir William Jollyffe, *Knt.*
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William Lyme, *Gent.*
Ralph Drake, *Gent.*
Henry Johnson, *Gent.*
Robert Heathfield, *Gent.*
John Green, *Gent.*
John Wyatt, *Gent.*
John Parker, *Gent.*
George Pottinger, *Gent.*

Gentlemen,

I Compos'd and preach'd this Sermon with no other View, than to do Service to my Religion and my King; and therefore very readily gave in to the Request you honoured me with, to make it Publick, as the most proper way to come at the End propos'd.

YOU will find in it an equal Sincerity and Zeal, and that Plainness, which only can make Sermons of this Nature useful to the common People, and guard the Preacher against those Suspicions, which the Modern way of the Pulpit exposes him to.

A Preacher certainly should deliver himself boldly, and without a Veil; Courage and Clearness are essential to him, and he that wants them at this Time, is a very indifferent Subject, and I am sure no extraordinary Divine. A Sermon wrap'd up in Clouds and fill'd with artful Innuendo's, has no more Religion or Service in it than a Ballad, or the Harangues of a Mountebank.

DEDICATION.

I am convinc'd, that the common People want only to be rightly inform'd; and I know if they were fairly dealt by in this Particular, it would give a new Turn to their Tempers, and the Act to prevent Tumults and Riots might safely be repealed.

WHERE the Fault lies I do not take upon me to say, I'm sure, for my own Part, from the first Beginning of our Troubles, I have done my Duty, and I am as sure, I shall go on to do it to the End of them; and they that cannot Glory in this, would do rightly to prepare for the Shame that will certainly follow.

IT is a very merry Objection that the Enemy throws out against me, (viz.) That I formerly held a Conversation with Men of different Sentiments; but in Truth I never did. For I withdrew immediately, as soon as I found them Quick with those different Sentiments; and to make the Breach irreconcilable, I refused, though often invited, to attend them in their Labour at Preston. Wisdom and Honour are the Foundations of real Friendship, and when these moulder and perish, the Superstructure sinks of course.

IT would be very odd to attend my Companions headlong down the Precipice of your Hill before Rygate, only because I had Travelled with them to the Top of it.

I have thoroughly weighed this Matter, and am satisfied in my own Conscience, that I am in the Right; and I thank God, I have all the Courage and Resolution that a Man in this State of Apostacy, as it is called, should carry about with him; and the Wrath that is gone out against me, as little affects me as the Swellings of a Turkey-Cock, or the Growls of a Mastiff muzzled and in Chains.

AND being thus dispos'd, I shall give you frequent Confirmations of my Sincerity, and will take all Opportunities of exerting my self, that you may not repent, or be ashamed of the Honour you have done,

GENTLEMEN,

To your most Obedient,
and faithful Servant,

CHARLES LAMBE.



I COR. XV. 58. former Part.

*Therefore, my beloved Brethren, be ye
stedfast and unmoveable.*



IN this Chapter St. Paul is employ'd in furnishing his new Converts with proper Weapons to defend themselves against the secret Machinations and open Assaults of the Enemies of Christ; a formidable Number of which were confederated together, either by Violence, Cruelty and Persecution, to bring them back *wholly* to the Religion of their Fathers; or by philosophical Disputes and *vain Words* abate the *Fervour* of their Perseverance, and reconcile them to some *Parts* of it at least: This Method, if manag'd with good Address, was look'd upon as effectual by *degrees* to reinstate them in the School of *Moses*, if the other of *Violence* should fail to do it at *once*.

B

AND

AND indeed from both of them many of the earliest Christians receiv'd Impressions, which hinder'd much the Progress of Christianity, and sullied the Glory of its first Advances ; and therefore *St. Paul*, with unusual Vehemence, calls upon them, repeats the original Doctrine they had receiv'd from him, confirms it with new Arguments, explains it by variety of Similitudes, and shews the *future* Advantages of Perseverance, the Greatness of which he illustrates with a peculiar Eloquence and Pathos ; and in the Conclusion, the Truth of their Religion being so indisputable, and the Advantages both here and hereafter to be deriv'd from it, so much superior to those of any other Persuasion, he exhorts them that they would *therefore* be steadfast and unmoveable.

AND in truth, Men, Brethren and Fathers, with an equal degree of Shame and Sorrow, the Ministers of the Gospel at this time find themselves under the same unhappy Necessity with *St. Paul*, of exhorting the People committed to their Care, to be *steadfast* in the Religion which they have embrac'd,

WE differ only in the Object of our Fears : *St. Paul* had some uneasy Apprehensions, that his Disciples might be wrought upon to return to the abolish'd Rites

Rites of the *Jews*, or the Idolatry of the Heathens ; we are jealous that those, over whom we are to look, may be enticed to return to the *abolish'd* Rites of the *Papists*, to the Idolatry of the Church of *Rome*; a Change equally scandalous, and considering what God has done to raise, to improve, to establish a Protestant Church in this Land, equally *displeasing* in his Sight.

SURE it will not be said, that our Apprehensions are vain, idle, and without *just* Occasion, when the present untoward Genius of too many is rightly consider'd: It is no *vain* Imagination, that some may fall away, when the Seducers are more numerous in our Nation than ever, skill'd throughly in all the Arts of beguiling, and under greater Encouragements, to our Reproach be it spoken, than they could ever have promis'd themselves, or till *now* have had the Impudence to hope for. It is not *idle* certainly, to be somewhat anxious for the Protestant Religion, and endeavour to defend it from the Inroads of *Popery*, when some of its Clergy, and those too not inferior Men, I blush indeed to mention it, are so far advanc'd in their Reconciliation to it, as to hold the exploded Doctrines of *Auricular Confession*, *Authoritative Absolutions*, *Benedictions*,

tions, and even a Power of an *Irreversible Damnation* it self. It is surely *just Occasion* to fear, that some of the Flock will be destroy'd, when they run *willingly* to the Wolf, and *invite* him hungry and half-starv'd to the Fold: It is a *well* grounded Apprehension of Danger to our Church, when the *Chiefest* of those who would be esteem'd the best and most faithful of her Sons, have either actually rebell'd, or favour'd greatly those that did, against a Protestant Prince, whom they had crown'd their King, to whom they had sworn inviolable Fidelity, in order to dethrone, destroy, and massacre both him and his Royal House; and in his Room to hoist up a bigotted Popish Outlaw, a sworn inveterate Enemy to our Religion, and to fix upon *Him* the *Supremacy* of our Church, who had refus'd even a *Promise* to protect it; upon whom his own Church, whose Power he believ'd and dreaded, had pass'd an *Authoritative Sentence* of *Damnation, ipso facto*, if he should ever be prevail'd upon to do it.

THE Danger indeed would have been less, and our Apprehensions less grievous, if those mighty *Patriots* and *Churchmen* had been single or alone in this infamous, this Hellish Attempt; but their Power to bring so great a Part of their implicit Followers

lowers and Admirers into it, added much to the Jeopardy, and brings an equal Accession of Grief to those who have the Safety of their Religion *really* at Heart; it looks as if a *general* Apostacy from our Protestant Church was intended by them; for it is very stupid to believe, that a Man, or any Party of Men, would refuse a Person the Complement of a Religion, the most sacred Obligations of which could not bind their Consciences, after they had yielded up their Liberties, their Estates, and their Lives to his Service, and his Arbitrary Disposal.

INDEED God was pleas'd in a most remarkable manner to defeat *this* their *first* Attempt; to destroy them with a Blow as sudden, tho' not so final and so fatal, as that of *Sennacharib*; and the King, the apparent Favourite of the Almighty, was pleas'd in a manner as remarkable to shew Mercy, and reach out Forgiveness: The most wicked and obdurate Heart, it was believ'd, would have been mov'd by the former, and the most Ungrateful be affected by the latter; every one began to please himself with the Prospect of Tranquility and Peace, and thought the Time was come, in which with Safety we might turn our Swords into Plow-shears, and our Spears into Hooks of pruning.

And

And really if this had been the Consequence, if this Good had been the Fruit of that Evil, it would, I own, have been highly improper at this Time to have made *Stedfastness* to the Protestant Religion the Subject of an Exhortation.

BUT short was the Pleasure of that Prospect; the *Rebellion* indeed was suppress'd, but the *Spirit* of it continu'd, and became more insolent and domineering than before; the Mercy of the King was accounted Cowardice, and the Hand of God as slightly regarded by them, as by the Host of Egypt, and the harden'd Heart of Pharaoh; new and daily Insurrections, Seditions and Riots infested our great City, *Papists* swarm'd in greater Numbers, and with less Caution and Secrecy than ever, the People were dos'd with fresh Poison, more favourable Sentiments of *Popery* were insinuated, and many of the Unthinking were perswaded to believe it innocent and harmless; Pamphlets of Sedition and Treason were dispers'd among the Populace, some of them wrote even by a *Foreign Minister*, contrary to the Honour of Kings, contrary to the Faith and Laws of Nations, and with such Success, as he thought, that upon a Calculation he had the Insolence to declare, that *Nine in Ten of us were Rebels*. An
After-

popery

Swed Ambast

/// Assertion, I hope, as false, as it is impudent and base. With this Notion of a general Disaffection, he enter'd upon a Project of invading us, and carry'd on the villanous Design with a Secrecy uncommon to a Conspiracy of that Extent; but by the Providence of God, and the unwearied Diligence of our Sovereign for the Welfare of his People, the whole Contrivance was known and discover'd time enough to put the Nation into a Posture of Defence and a State of Security, whose Liberties, Estates, and Religion, were design'd a Sacrifice to an Herd of Northern Savages, supported and encouraged by Papists, Nonjurors, the Enemies of the Revolution, and the Scum even of the most inferior of our Tribes.

OUR present Circumstances being of this sort, it becomes expedient and even *necessary*, in all mix'd and great Assemblies, to inform rightly the less penetrating Part amongst us, to instil true Principles, to bring them to a just Sense of their Happiness and Safety under the present Administration, and to fix the wavering and unsettled, by exhorting them to be *steadfast* and *unmoveable*.

STEDFAST, 1st, to the Protestant Religion.

2^{dly},

2dly, To our Lawful, Rightful, and Protestant Sovereign, whom the Laws of Birth, the Laws of Self-Preservation, the Laws of the Land, and the Laws of God have made our King, the supream Head both of our Church and State.

1st, B E stedfast to the Protestant Religion, as it is profess'd in the Church of *England*, retriev'd, repair'd, re-establish'd by the glorious and happy Revolution, and rescu'd from extreme Danger by the seasonable Accession of our present most gracious Sovereign to the Throne.

IT is grievous certainly when we mention the *Church of England*, to be under a sort of Force to explain what we mean by it, but we *must* do it; for it seems, in the Opinion of our Adversaries, there is a *Church of England*, the *only* Catholick and Orthodox too, which we never heard of till *lately*, and I believe sooner than they intended we should, which bears in the Front of it the *surprizing* Epithet of *Nonjuring*.

IT consists of a few *outwardly* pious, and I believe as YET Protestant Monks, swell'd with spiritual Pride, bladder'd up with pompous Notions of a *Royal* Priesthood, *literally* taken, of spiritual Thrones, Dominations, heavenly Powers, and celestial Principalities, invested in them *only*;
Rants

Nonjurors

Rants beyond the Madneſs of *Moorfields*, or the wild Enthuſiaſm of *Venner* ; they expect hourly the Peoples Deliverer, and with the Obſtinacy of a *Jew* will not believe it, tho' he is *certainly* come, and now actually in the third Year of his Reign.

THIS Obſtinacy engages them in Sedition, Treason and Rebellion ; and the Enthuſiaſtick Notion of being *Immediate* Ambaſſadors from God, Plenipotentiaries of the Moſt *High*, puts them upon attempting to dethrone Kings, and erect new Monarchies, and to rob God, by *whom Kings reign*, of the Power which he has reſerv'd to himſelf, of putting down one and ſetting up another.

NOT only Kings are ſubject to this Church, but the Souls of their People are entirely at the Diſpoſal of it ; the Keys of Heaven and Hell, without a Metaphor, they believe, are really lodg'd with her Clergy, and a plenary Authority given to them to admit into the One, or commit to the Other, by a Sentence, like the *Laws of the Medes and Perſians*, which altereth not.

THEY not only believe it, but have alſo practis'd upon it ; and Woe be to this Nation, if the Power be really given to them, for they have peremptorily pronounc'd the whole Kingdom in a State of Schiſm and Damnation, and no doubt have deliver'd us over to Satan accordingly. C WITH

WITH these Men our Liturgy is *immoral* and impious, worse, as they have asserted, than the Beads of *Popery*, and the *Ave Mary's* of the *Mass*; they have declar'd our Bishops no Bishops, the Priests but Laymen, their Ministry *invalid*, and in Consequence your Wives Harlots, your Children illegitimate, *Bastards and not Sons* in the Eyes of God, and of Him whom they call *their King*, shut out of the Covenant of Grace, and debar'd all Claim to the Benefits of Baptism, and Regeneration by *Water and the Spirit*; in a Word, they look upon us as the *Children of Wrath still*, and little better in the Eyes of God than Heathens, Pagans, or even the Children of *Mahomet*.

It would give an unpardonable Interruption to the more weighty and immediate Business of the Day, as well as an Affront to your Understanding, to enter upon any Confutation of these wild extravagant Notions, to mention them certainly is enough; and in truth, till so many able Writers, to whose Judgment it becomes me always to submit, thought it expedient to employ their Pens this Way, I look'd upon these Men so much *besides themselves*, that a Man of Learning might as well dispute with a Lunatick, or hold a Debate with a Patient, while his Brains were burning in a Fever.

WHEN

WHEN I exhort you therefore to be stedfast to the Church of *England*, I exhort you to beware greatly of these Men, to detest and abhor their Principles, as tending directly to introduce the *worst* sort of *Popery*; and to resist their Persons when they arm against you, as they are now ready to do, *even unto Blood*: It is a Cause worth all that is dear and valuable, even *Life* it self would be contemptible, if that Cause should be ever lost or given up by us.

FOR which Reason I would persuade you, I would adjure you, to remember what your Fathers did for this Church, and to imitate them in the Defence of it, to assert boldly your Freedom as they did, and to stand fast in the Liberty, both *Spiritual* and *Civil* Liberty, *wherewith the Laws of God and our Constitution had made them free.*

THE Church of *England* neither holds nor encourages Principles of Vassalage and Slavery; the *Law* is the Measure of the Obedience she requires; she teaches the Magistrate to obey the Laws, and the People to obey him when he does so; when he turns them behind him, and scatters Ruin and Destruction where he goes, she does not stifle the natural Notions of Defence, she does not break the Weapons of Reason and manly Resolution;

she *mourns* indeed when there is Occasion for it, but she does not *forbid* us to hold up the Right Hand, and make *bare* the Arm, to save our *Heads*; she owns her Clergy dependent on the State, and obliges *Them* to obey, in the same Manner, and with the same Restrictions, as her Laity. If the Supreme Powers apprehend them to be factious or seditious, and require from them the *personal* Security of Oaths, to submit, to be peaceable and quiet; or if without any *immediate* Apprehensions of Ill Will from them, they judge it expedient for the future Safety and Tranquility to oblige them to give that sort of Assurance, and even to *abjure* the Person or Persons who are most likely to disturb the publick Quiet; the Church of *England* allows and commands them to do it, and if they refuse to acquiese, she yields them up to the Penalties of the Law, and claims no Exemption; for she certainly abhors the Rebel in the *Pulpit*, as well as the Rebel in the *Field*.

SHE gives no Warrant for this Independency, or Exemption, no more than she does for that *Power* over the *Souls* of Men, which the *Nonjurors* have openly declar'd inherent in the Clergy of their *Pretended* Church; she forbids *Ecclesiastical* as well as *Civil* Tyranny, neither subjecting the Souls of the People to the one, nor their Bodies

Oaths

abjuration

Bodies to the other, but leaves the former to the Prescriptions of the Gospel, and the latter, as I hinted before, to the Directions of the Laws.

EVERY Man's Body and Soul is his own, upon *Covenants and Conditions*; and if he acts up to them, no one, either Magistrate or Priest, has any Authority from God to dispose of them to his Disadvantage.

If he does well, he shall certainly be accepted by God, however he is rejected or dealt with by Man. If he does ill, *Sin lyeth at his Door*; he has broken the *Covenant*, and unless he sincerely repents, he has brought a *Curse and Condemnation* upon himself hereafter, tho' he should meet with *Benediction or Absolution* here: Upon the whole, if thou art a good Man thou art loos'd in Heaven, tho' the whole Church should bind thee on Earth; and if thou art a bad Man and *Impenitent*, thou art bound above, tho' thou should'st be loos'd below.

THE Souls of the Laity are only committed to our Care, they are not put into our Power; it is our Duty to prepare you for Heaven, if we can; admit you into it authoritatively, we cannot; we are to warn you of Hell, we are not to sentence you to it; and if this is not true, the Laity of the Church of England are of all Men the most miserable, and the Clergy would have
such.

such a Task upon them, as would deter even the best of Men from undertaking it; so great a Trust would be deliver'd to them, that I believe *no meer* Man, who carries human Passions and Frailties about with him, would be able *rightly* to discharge it; we should all cry out with the Apostle, *Who is sufficient for these things?* And if the *sufficient* Only were to be ordain'd to the Ministry, we should not be esteem'd by our Enemies a Burden to the Nation, or the *Estate* of the Church unequal to the Support of us; for in a few Years we should be reduc'd to less than the *Primitive Number*; you would not be able to find in your Land *Twelve* Apostles or Ministers.

I would not have detain'd you so long upon this Subject, were I not perswaded there was some *Necessity* for it, and that the Frankness, the Unreservedness I have us'd on both Sides would ensure to me your Candour and Forgiveness. Certainly never more Art and Industry was us'd to perplex the Minds of the People, to insinuate different Principles from those they have receiv'd and learnt, and bring them into great Abatements of their Esteem of our Church, in order to withdraw them *intirely* from it.

It would be wrong, they know, to call them into Popery at once, they attempt

tempt it therefore by these Gradations ; they beguile them into Opinions *really Papish*, under the specious Pretence of their being *Protestant* ; they wrest the Sense of our Articles and Homilies, to favour the wicked Intent, and hope by it, to make a way to re-establish the Church of Rome easy and open.

Articles
Homilies

THE same Arts were us'd, the same Doctrines preach'd towards the Close of the last Century, and I believe all will agree, there was *then* a Design to destroy our Church, subvert our State, and enslave both Body and Soul too : And certainly it is no Breach of Charity to believe, that *those* who avow them *now* intend the *same* thing ; they differ in this *only*, the former did it to *keep* a Papist on the Throne and justify his Tyranny, the latter do it, to *set* a Papist on the Throne, and give him a Power to follow his *pretended* Father in all Things. And truly it is very surprizing, that they do not dread the *Fate* of those Men, whose Examples they imitate.

BUT since they are bold enough not to do it, keep your selves always upon your guard ; the Enemy is about in various Disguises, he lies in wait to deceive in several Shapes ; he lays his Nets and adapts his Baits to the *Genius* of the Persons he hopes to ensnare. To the Man, whose
Notions

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Notions of the Church of *England* are uncommonly exalted, he calls himself an *High-Church-man*; to one possest with the Concept of Indefeasible Right to govern, he calls himself a Nonjuror; to the Un-
 toward and Seditious, he appears a Patriot, and mourns with him over the pretended Grievances of the Nation; to the Man of desperate Fortunes, he calls himself a Soldier, prompts him to a Civil War, as the surest way to repair them, or to raise them afresh. To the Country-
 man, he complains of Taxes, laments hugely the Charge and Danger of an Army, tho' an Invasion is daily expected, and perswades him, that an Army in Quarters, quiet, orderly and well-govern'd, is more terrible than an Army of *Swedes*, hungry and ravenous as a Northern Boar, throwing Fire and Slaughter round them, and making the whole Kingdom a Seat of War and a Field of Blood.

Episcopal

To the serious Episcopal Person, he appears mightily alarm'd at the Growth and Power of the Dissenters, disputes them out of their Christianity, prefers the Papists far before them, and less to be fear'd by the Church of *England*, tho' they are arm'd and victorious, than the Dissenters are; and yet at the same time, he joins in a Rebellion with the *Highlanders*, the most rigid of Dissenters, as
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the best Security for, and as the truest Friends, at this Juncture, to what they call the Church.

To the scrupulous Man, to one not thoroughly satisfy'd with National Oaths, he inveighs against them when they are for the Security of the Government and Person of our present Sovereign; tho' he readily came into them in the Reign of King *William*, King *James* being certainly alive, and renewed them again in the Reign of Queen *Anne*, abjuring the *Pretender* at the same time, it may be, more than once; but on a sudden some new Illumination is darted in upon him, the Iniquity is discover'd, and must be atton'd for by a Rebellion, under the Penalty of Hell.

THESE are some of the chief Arts that are us'd by our Adversaries to deceive the Vulgar; and they are in themselves so stupid, so inconsistent, so open to Discovery, that I should blush to warn you against them, if the *Success* of them was not too plain, too visible, and too great; tho' it is as apparent as the Sun in its Meridian, that the *one*, the *only* End they have, is to destroy the Church of *England*, at least to put it to the Hazard of a Million to One under a Popish Governour, directed by the *Roman* Conclave, and under all the Obligations of Gratitude and Religion, to be

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passively

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passively

passively conducted by it ; yet how are the inferior People infatuated ? How has the Witchcraft seiz'd them ? How ready are they to promote their own Ruin ; and to give a Dagger to a Man, that will certainly sheath it in their Hearts ?

IF therefore you have any Concern for your holy Religion, any Regard to the Memory and Example of your Fathers, who so bravely and with such Success stood up in the Defence of it, unite against the common Enemy, unite in Affection, in Principle and in Practice ; when the Tempter assaults you, turn him behind you, tell him how it is written in our Law, and how you read it in the Gospel, and continue *stedfast* and *unmoveable*. *Resist him thus*, and he, as well as the *Devil*, will fly from you ; and the valuable Blessings of the *Protestant Religion*, as it is profess'd in the *Church of England*, will be continu'd to you and to your Posterity for ever.

WHEN you are thus prepar'd, and resolv'd to be *stedfast* to the *Church*, you will want but little Exhortation to be *stedfast* to your *King*, your Rightful, Lawful, Protestant Sovereign, whom the Laws of Birth, the Laws of Self-Preservation, the Laws of the Land, and the Laws of God have made the Supreme Head both of our Church and State.

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IT is inconsistent to adhere to the One, and forsake the Other ; they seem to have such a mutual Dependance upon each other, that it is hardly possible that either of them should subsist long, or happily, if separated ; your Affection to them both should be equal, the Malice of the Enemy against them is certainly equal ; they are sensible of their reciprocal Dependance, and if they can destroy *either*, they have given themselves Assurance, that the *other* will sympathise and fall at once ; and therefore your Fidelity to them *both* should be the same ; for it would be wild to sacrifice the *Head*, and hope to keep the *Body* alive : His *Rising* to the Throne preserv'd our Church, and his *Falling* from it would ruin it. The Enemy is preparing you for a New Religion, by instilling *new* Principles, and Doctrines, *which our Fathers were not able to bear* ; they are preparing you for a New King, by secret Whispers and loud Clamours, by infusing Jealousies and Fears, insinuating groundless Apprehensions of Danger, alienating the People by Accusations, false as the Hearts of those that bring them ; and to *crown* the Work, they are determin'd to supply the Defects of Art and Cunning by Violence and Force.

IN order to it, they have purchas'd Assistance from abroad ; they have sold or

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pawn'd their Native Country to a desperate *Northern Monarch*, avers'd to Peace, and enamour'd of War, delighting *more* in disturbing a Neighbour's Kingdom, than in living quietly in his *own*; with him they have contracted for an armed Host, concerted with him the proper Methods of invading the Land, at a Time when our Ships were laid up in Peace, the Army prepar'd to be reduc'd, and the Nation in no competent Posture of Defence.

AND tho' by the Vigilance of our Governours, the secret Conspiracy was made open, and Time obtain'd by the Favour of the Season to collect our Force, and make ready to receive them, they are yet hardy enough to go on, they continue their passionate Invitations, and live in the daily Expectance of joining with him in the Ruin of our Country, the Ruin of our Monarchy, and the Ruin of our Church.

HAD any Provocation been given to these Men, had they themselves been hurt, ill us'd or oppress'd; had the Laws been infring'd, the Constitution invaded, or the Church violated; had the Community groan'd under unnecessary Hardships, Injustice or Tyranny, they would have found Advocates, and a Plea might have been for them.

BUT to enter a second time upon so wicked, so destructive, so damnable a
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Design, when nothing of this, even by the *most* Malignant, could be urg'd, and made manifest; when all liv'd in Content and Satisfaction, when *there was no real Complaining in our Streets*; to do it when they had but just humbled themselves for their last Offence at the Feet of their injur'd Sovereign, when he was every Day shewing Mercy to their Captive Brethren, when he had resolv'd upon a *General Act* of Indemnity and Pardon, and had made Advances in the Abatement of the Number of his Forces, that no Umbrage might be given to be afraid, or apprehend amiss, either of himself or his Ministers: This is such an Aggravation of their Sin and Ingratitude, that there is no Room for Charity, for Excuse, or for Mercy; that Tongue would blister sure that interceded for it. And every *Briton* therefore should light his Torch, and whet his Sword; they should be pursued *Face, Ferroq*; till an entire End be made of them; that Right Hand deserves not the Arm it hangs upon, that does not *greedily* grasp at the Sword, and make it red with the Blood of *this* Enemy, this Invader of our Land, this common Ravager of Kingdoms, this Adversary to our Peace, to our Estates, to our Liberties, and to our King.

THESE are the Things your Enemies breathe after; these are the Objects of
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their Ambition, their Envy, their Revenge, their Hate insatiable; and these are the Things You are to contend for, to preserve, and to defend, at the Expence of Fortune and of Life; they should be dear to you as the Apple of your Eye, and more precious than the Blood that moves your Heart.

I hope I do not seem to deliver myself with a Warmth unbecoming the Place in which I stand; *My Zeal hath even done this; I have been very jealous for the Lord and for the King; and if the Prophets were slain, and I Only left alive, I should think it my Duty, with the same Passion, and the same Resolution, to expose the Cunning of the Enemy, and exhort you, nay join with you, to oppose his Violence and Fury.*

THE Ideas I have of a Civil War, began by an Invasion of Foreigners, whose hungry Throats open wide to swallow down the *Plenteousness* with which God has bless'd us, are very terrible, and the Consequences, if they succeed, *more terrible*: For then, instead of a Protestant King to rule our Land, it would bow down in Subjection to a *Papish Viceroy*, under double Obligations to Protestant Beggars, and covetous Papists, sawn asunder as it were between them *both*, and under equal Vassalage to both.

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INSTEAD of Liberty behold Oppression; instead of Truth, a Lye; instead of a Bible, a Legend; instead of a Liturgy in a Known Tongue, a Form of Prayers in a Language unknown; instead of Prayers to God, Rants and Ejaculations to Saints and Angels; instead of Plenty and Abundance, Penury and Famine; for our Gold and Silver, behold Copper and Iron; instead of a publick Assize, a private Inquisition; instead of Suits for Estates by Judges and Juries, Arbitrary Determinations; instead of Tryals for Life, Death, at the Will of the Governour, and that too, sudden as the Wheels of *Sweden*, or the Bowstrings of *Turky*.

THE Fountain of Justice would be stopt and shut up which has hitherto been open to all, and for the Ease of the more remote Parts, like the *Nile* in *Egypt*, twice a Year, in this manner, overflows your Land, by which Property is secured, and our Right to Live, in no Danger but from our selves. These and many more would be sad and dreadful Effects of our Remissness in adhering to, and defending our King in this, and all other Assaults against him.

AND sure the Heart of that *English* Protestant and Subject, that does not burn with Rage and Resolution at the Thoughts of it, must be cold as the Waters of Winter, or
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the frozen Mountains of the North.

INDEED for the Inhabitants of those Mountains, who know not what it is to abound, who have been always acquainted with Poverty and Want, and are Strangers to Fulness and Plenty, whose Coffers hold not Gold, nor their Chests Silver. For these Men, when they see your Hills cover'd with Cattel, and *your Sheep bringing forth Thousands, and Ten Thousands in the Folds;* when they see your *Valleys so thick with Corn, that they laugh and sing;* when they see your Banks *heaping up Silver as the Dust, and fine Gold as the Clay;* when they see your Warehouses big with the Treasures of *India*, and the Ships of Traffick *supplying daily the Consumption* of your Use: When these Children of the Defart see the Garden of *Eden* before them, no wonder if they obey the Call, and endeavour to *kill, and take Possession*, upon every Invitation or Probability of Success.

BUT for the *Inhabitants* of *Eden*, for the *Proprietors* of Paradise, to give it up in Exchange for a Wilderness, is such a consummate Stupidity, as cannot possibly be accounted for. It is an *actual* Transgression which *Original Sin* does not prompt to, nor the *Corruption* of Nature at all plead for. *Adam* ventur'd Paradise, 'tis true, but he did it upon a Persuasion that he should *better* himself; that at least he should grow
wiser

infer than he was, *and know Good and Evil*; these Men do it *knowingly*, for the worse; they give Wisdom for Folly, Knowledge for Ignorance, the greatest Good for the worst Evil; they give Valleys for Mountains, and *springing Waters* for a Puddle.

AND have these Men any superior Genius? Has their Understanding any peculiar Brightness? Is there any extraordinary Love of their Country, that they only, as is pretended, should have the Rule and Conduct of it? Or is it worth our while for their sakes, to bring the Plague of a Civil War upon our Land, and pave their Way to the Seats of Honour with the slaughter'd Carcasses of our Fellow Subjects and Brethren? Verily, it is not.

HAPPY you are under your present Governours, and happier still will you be, if you adhere to them, and study to be quiet, minding your own Business, and leaving the Management of Publick Affairs to those in whose Hands you have repos'd them. Any Change would be for the worse: But a Change obtain'd by a War would bring Calamities upon us, which the Tongue cannot express, nor the stoutest Heart subsist under; it would bring Bankrupts to pay the National Debts, Beggars to prey upon your Estates, Traytors to lord it over your Liberties, Atheists and Papists to change and settle anew your Religion.

THE Preservation of all *these* Things conspire to enforce this Exhortation, to be *Sedfast* to your King; he is the very Life and Spirit of them all; in him they continue, by him they subsist, and in his Absence they would be dead and worthless, as the Body without the Soul.

THUS does the Voice of Interest and Self-Love call you to adhere firmly to your Sovereign; and give me leave to assure you, that the Voice of his *personal* Merit is as loud for that unmoveable Attachment to him: When I reflect on his Wisdom, his Courage, his Honour, his Religion and sincere Affection to his Subjects, I am sometimes inclined to believe that an *envious* Spirit *begun*, what the *rebellious* Spirit had attempted to *accomplish*.

GREAT are the Pains that are taken to fully his Character, and draw some Veil over the Brightness of his Virtues; all that the Malicious could invent, or the Crafty insinuate, has been continually done to amuse the People, and sink his high Character amongst them; even his *best* Actions have been traduc'd, and for want of *real* Miscarriages, they make his very *Virtues* to be his *Crimes*.

BUT give no Ear to those wicked Men, to *their Assemblies be not united*; I do in my Conscience believe, and do assure you here in the House and Presence of God, that as far

far as I am able to judge of Men and Actions, the World affords not a Personage fuller of those Perfections, which should make him *lov'd* as a *Man*, or *honour'd* as a *King*.

EUROPE is a Witness of this ; our *own* Eyes have seen it, and our *own* Consciences, if we will ask them fairly, are a *convincing* Testimony.

I appeal to the Breast of his blackest Enemy, what has he left undone, that he should *not* have done for us? or has he done any thing that he should have left undone? Are not the Tables of your Laws *whole* in his Hands? Has he dash'd them in Pieces, tho' you have rebell'd against him, and are inclin'd to a *Romish* Idolatry, as surprizing as the Molten Calf of *Aaron*? Has he broke any single Article of his Obligations to you? Has he departed in the *least* from his Royal Word? Does he not give you daily Assurance to continue it, and as often *confirm* that Assurance by an uninterrupted Course of Actions? He certainly loves and will defend your Church, he encourages and enlarges your Trade, he has rais'd your Credit from a *sinking* to a most *flourishing* Condition, he has made your Nation the *Honour* and *Envy* of the World, which began to be the *Jest* and the *Reproach* of it.

AND this the Enemy *knows* and sees it
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with Sorrow, and therefore all the evil Spirits of Hell have been summon'd upon Earth to bewitch the People, and make them believe the Eyes which are every Moment thrown out amongst them, that they may at last join in the damnable Design, of destroying both them and their King.

BE therefore deaf as Adders to all their Clamours; let not the Noise of the Seditious move you, nor the Trumpet of the Rebellious call you to War; *Know you not that there is Bitterness in the End?* The Bitterness of a double Death, Temporal and Eternal.

WHAT ever false Colours our Enemies cast upon their Actions, in what manner soever they varnish over their Designs to deceive the Unwary, assure your selves the Dispute is only between Papist and Protestant, between Liberty and Slavery, between Plenty and Poverty, between a flourishing fruitful Land, and a barren frozen Wilderness. Be Stedfast to the Protestant Religion, and to the King, and you will certainly determine the Controversy on your own Side; oppose the Enemy with Resolution to the Last; *abound always in this Work of the Lord, and the King, and your Labour shall not be in vain.*



